"back to itself, but it is dynamically effective as an Inconscience and an Ignorance.

This being the root-nature of the Ignorance, a practical truth of a phenomenally but not really dividing, of a limiting and separative conscious •energy absorbed in its works to the apparent forget-iulness of its integral and real self, we may answer the questions that arise of the why, the where and the how of this movement. The reason for the Ignorance, its necessity, becomes clear enough once -we have seen that without it the object of the manifestation of our world would be impossible, •could not be done at all, or not completely, or not in the way in which it should be and is done. Each side of the manifold Ignorance has its justification, which is only a part of the one general necessity.

Man, living in his timeless being, could not have thrown himself into the stream of Time with that movement of subjection to its flux from moment to -moment which is the nature of his present living. Living in his superconscient or subliminal self, he •could not have worked out from the knot of his individual mentality the relations which he has to ravel and unravel with the world about him, or

"would have to do it in a radically
different fashion.
Living in the universal self and not in the
egoistic
-separative consciousness, he could not
evolve that
"separate action, personality, outlook
from himself as
the sole or the initial centre and point of
reference
which is the contribution of the ego-
sense to the
'world-workings. He has to put on the
temporal,